

Avyakt BapDada 27th December 1974

Today's gathering is of the souls who have attained all blessings from the Bestower of Blessings.

Out of all the blessings attained from the Bestower of Blessings, what are the two main blessings, in which all other blessings are merged? Do you know them very well? Have you become embodiments of the blessings, and images that grant blessings? Those who are images that grant blessings to themselves can become embodiments of blessings, and bestowers who grant blessings to others.

So, ask yourself: have you become an embodiment of the two main blessings? That is, the blessings of: "*May you be yogi, may you be pure*"? Have you become an embodiment of this special course? Have you finished this course? Or are you still doing the course? The meaning of the seven days' course is merged in these two main blessings.

Have all of you who are sitting here finished the course, or are you still doing the course! To do the course means to return having filled yourself with force. If you don't experience the force of being constantly yogi and pure - that is, of being an embodiment of power - you wouldn't be called an embodiment of power, but someone who is still practising to become an embodiment of power.

The form of the self should constantly and naturally stay in your awareness. Just as you are constantly and naturally able to remember your corporeal form - you don't even have to practise that, but have to make effort to forget it - in the same way, your original form, and your being an embodiment of blessings, should constantly be in your awareness. There shouldn't be the slightest name or trace of impurity or forgetfulness. This is known as having done the course of blessings. Have you done such a course?

Just as you don't allow someone who hasn't completed the seven days' course to come to class, in the same way, Brahmin children who don't finish this practical course are not allowed to come into the first class, either by BapDada or by the drama. What is the first class? They cannot come at the beginning of the Golden Age. Since you don't allow them to come to class, even the drama cannot give them the right to go into the first class.

In order to go into the first class, you should have these two main blessings in a practical way. There should be complete ignorance of forgetfulness and impurity. You are now at the Confluence Age, and so you should experience this sanskar or form as not belonging to you, but as belonging to your past birth, and no longer yours. The feeling should be: "I am a Brahmin, whereas that form or sanskar belongs to a shudra". To experience those sanskars as being separate from yourself, as though they are someone else's sanskars, is known as being loving and detached.

Just as the soul and body are two separate things, but due to ignorance, the two have been mixed, in the same way, "mine" has been considered as "I", and due to this mistake you have received so much distress, sorrow, and anxiety. In the same way, the sanskars of forgetfulness

and impurity don't belong to you as a Brahmin, but they belonged to a shudra. By considering them to be yours, you become influenced by Maya, and become distressed: that is, you leave the honour of being a Brahmin behind. So, check this little mistake, to see that it is not your sanskar or your form. Do you understand?

So, only when you put the first lesson - of being yogi and pure - into practice, can you claim a right to becoming the same as the Father and coming close to the Father.

Today, BapDada has especially come to meet the same souls of the previous cycle: those who have been separated for a long period of time; those who are extremely desirous of remaining in remembrance of Baba; those who constantly entertain themselves with the pure thought of celebrating an avyakt meeting; those who tie BapDada with the string of their love; those who make BapDada avyakt like themselves; the new children, and the children who are physically living in the far-away countries.

So, who is more powerful? Those who tie, or the One who gets tied? Baba says: Wah children! Well done, children! BapDada has special love for the new ones. Why is that? Faith brings constant victory. The main reason for special love is that the new children constantly make effort to have an avyakt meeting. Their lamps of the pure hopes - of experiencing through the avyakt form the activities carried out by the sakar form - are constantly ignited. In order to give them their fruit, BapDada also especially and automatically remembers those who make such effort.

Therefore, the remembrance of today - the good morning, love, and remembrance of today from BapDada - is, first of all, especially for the new children all around. As well as this, all are Baba's children. It is not possible to celebrate an avyakt meeting constantly through the vyakt form. Therefore, after coming here, you have to return. However, the avyakt meeting through the avyakt form can be celebrated all the time.

To such children who are the bestowers of blessings, love, remembrance and namaste.

(personal meetings)

BapDada always has number one remembrance of the foreigners. Just as those in bondage are remembered first, in the same way, children who are living abroad are also remembered. They too have the bondage of not being able to come often to this land, do they not? BapDada sees them as the closest of all.

Are those who have gone abroad for service truly far away? They are not in front of Baba's eyes, but those who are merged in the eyes are never far away. They are the closest of all, are they not? Do you stay in front of the eyes, or are you merged in the eyes? Those who are merged are constant yogis. Children who live abroad nevertheless come close, whereas those who live close by - that is, in this land - are not able to come even once in four years. And so, who is the closest?

All of this is a subtle connection. It is a close relationship, and that is why they have come close. This is proof, is it not? According to the drama, just see how the thoughts of so many maharathis were not able to become practical, and yet your thoughts became practical. And so you are close, are you not? Do not consider yourselves to be far away from BapDada.

You should look at your astrological chart. From the beginning - that is, from your birth - what has your line of fortune been like? Those who have received fortune from their birth - those who have come, having created their fortune from the beginning - also receive a lift, on the basis of that, later on.

You have had easy attainment from the beginning, have you not? You have laboured less, and received greater attainment. You have won this lottery. When you win a lottery of hundreds of thousands with a ticket of one rupee, that is less effort and great attainment, is it not?

In any situation, when someone understands an instruction and - without any thought - becomes co-operative, even once at a time of need, BapDada also then becomes bound to give co-operation to such co-operative souls. When you take a jump of giving your co-operation even once, then that enables you to claim a right to receive co-operation until the end. When you receive one hundred-fold return of one, then there is less effort and greater attainment, whether it is through the mind, body, or wealth. However, when you give your co-operation at the time of need, then BapDada is bound to give you co-operation till the end.

If someone has given his co-operation even once in his life to BapDada's task, then BapDada will remain co-operative till the end. This is also a karmic account. Do you understand? Achcha.